

E. Lytle Johnson

THE
Instructor
MARCH 1949

LORENZO SNOW

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928.

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

The Story of Our Missions—*Edith H. Patrick* and *Jerry Sain*. Jolly Jones—*Alice B. Woolf*. Conversion Stories (For the Family Hour). Our Young Writers and Artists. Lessons for Missions, Neighborhood, Home Primaries.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland

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The Potency of Personal Influence

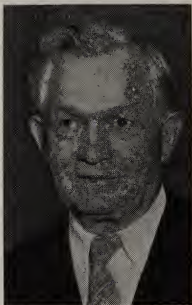
PRESIDENT DAVID O. MCKAY

THERE are various elements in Sunday School teaching which influence children and often tend largely to direct their thinking and acting throughout life. Those which are generally considered of prime importance are the lessons, and the scripture quotations memorized, the influence of the general assembly with the impressive opening exercises—the singing, the praying, and particularly the quiet, reverential attitude of the group during the administration of the sacrament. All these leave their indelible mark upon the susceptible mind of each budding child. I would not say a word that would minimize their importance.

But as I look in retrospect upon three-score-and-ten years' association with Sunday School work, I am inclined to believe that that which is most potent in shaping a boy's life is *personal influence*. Down through the ages has resounded the proverb: "Iron sharpeneth iron; so the countenance of man sharpen-

eth the countenance of his friend." "As in water face answereth to face, so the heart of man to man."

Every person to a greater or less degree affects the lives of those with whom he associates. There is a radiation from each individual character. People are more or less susceptible to this radiation. If we could interpret it rightly and fully as did Jesus, the Great Teacher, we could arrive at a just estimate of those whom we meet. This radiation comes not from what the person pretends to be but from what he is *really* and *intrinsically*.



PRESIDENT DAVID O. MCKAY

Children are instinctively susceptible to this radiation. They do not, of course they cannot, analyze it. They merely sense it. Fortunate the boys and girls who have as their teacher a sincere soul who is honestly and deeply interested in their welfare. Children are more impressed with such a one because of what he is than by what he says.

When teachers more fully sense the potency of this vital element in the guidance of youth, and will seek the companionship of their pupils, particularly the indifferent ones, outside the classroom, there will be fewer absentees from Sunday School, and fewer failures along the path of morality and faith.

It was this personal contact and the sincerity he radiated which contributed most to Robert Raikes' success with the unwashed, uncombed, ragged, untutored "wild asses' colts" whom he picked up in the

streets of Gloucester one hundred and sixty-nine years ago. One of Mr. Raikes' first problems, as it is the problem of every teacher, was to make the urchins behave properly. To accomplish this he was not above taking the defiant boys home to their parents, if he thought it necessary, and ordering the latter to give them a "birching" for their rude, unruly conduct. Then, in accordance with the great psychological truth expounded by the Prophet Joseph Smith, ("afterwards showing forth a greater love toward him whom thou hast reprov'd lest he esteem thee to be his enemy,") Robert Raikes would invite all his "Sunday School children to dine with him especially on New Year's Day on beef and plum pudding." Thus, by personal contact outside the classroom these wild lads, who became members of the first Sunday School class in Great Britain, perceived Mr. Raikes' sincerity and his interest in their welfare. Their respect for him is illustrated by the question one of them asked his mother — whether that gentleman had not been in heaven.

We might refer also to the personal influence of Eliza R. Snow in the Sunday School at Nauvoo, of Richard Ballantyne in the log cabin in Salt Lake City, of George Goddard, of Karl G. Maeser, and other pioneer Sunday School teachers whose earnest deeds still echo in the lives of men and women.

Such also was the influence of your early teachers and of mine. We remember some of the lessons on reverence for the Lord's Holy name and for the Sabbath Day, lessons on deference for the aged, on respect for parents, etc. We retain some of the memorized quotations and the "pieces" we used to "speak" such as: "It is a sin to steal a pin, much worse a larger thing," or,

"I'll never use tobacco
No it is a filthy weed,
I'll never put it in my mouth
Said little Robert Read";—

some old Sunday School songs, too, now never or seldom sung still cling in memory; for example, "Oh, if for me the cup you fill, then fill it from the gushing rill"; or, "Never be late to the Sunday School class," and others—all of which left indelible impressions upon the growing Sunday School boys; but the most potent influences that now stand out on the page of memory are the Sunday morning contacts and the daily lives of such teachers as Sylvia Perry, her father, Josiah Perry, Lars K. Peterson, Mozell Hammond, William Halls, his brother George, Caroline Peterson Renstrom, and others.

Throughout the Church there are thousands of unnamed, unheralded teachers such as these whom I have mentioned to whom we pay a humble tribute who taught by example and personal contact more effectively than by precept. Though they have passed on these many years the spiritual influence of their daily conduct is still influencing men and women who as restless boys and girls sometimes seemingly paid little attention to what their teachers taught.

In summary, to paraphrase a well-known poem—
'Children would rather see a sermon than hear one any day.

They would rather one walk with them than merely point the way.

The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear.
And best of all the preachers are the ones who live their creeds,

For to see good put in action is what everybody needs.'

Lorenzo Snow

T. EDGAR LYON

LORENZO SNOW was born in the Township of Mantua, Ohio, on April 3, 1814. There was nothing so unusual in either the position of his family or the incident of birth to foreshadow the great heights to which he ultimately arose. In his youth he became thrilled with accounts of the revolutionary War and the War of 1812 as related by veterans of these conflicts who were his neighbors, and he determined that a military career was to be his work in life. In preparation for this, he studied diligently, hoping to gain an appointment to the military academy. He possessed a good mind and was apt at learning. Accordingly he entered Oberlin College, at Oberlin, Ohio, which was an orthodox Presbyterian school. He suffered an aversion to formal religion as a consequence of this contact and expressed his opinion that if Christianity had nothing better to offer than this type of religion, he would say farewell to all creeds and sects.

About this time his Sister Eliza embraced the teachings of the restored gospel and moved to Kirtland, Ohio. Lorenzo desired to learn Hebrew, as a knowledge of this language was then considered essential for all educational pursuits. At Kirtland there was a capable Hebrew teacher and Eliza persuaded

Lorenzo to go there for this instruction. This sojourn in Kirtland brought him in contact with the Prophet Joseph Smith and soon led to his conversion. He was baptized by apostle John F. Boynton on April 6, 1836. This act appears to have marked the point at which the martial spirit that had previously motivated him was transformed into making him become a "soldier of the Cross."

Lorenzo Snow performed various missions for the Church, both in the United States and abroad in the days of Joseph Smith. At the time of the martyrdom he was making his livelihood as a teacher at Nauvoo. His first position in the Church as an administrative officer was at Mt. Pizgah, Iowa, during the winter of 1846-1847. Brigham Young called him to this responsibility and in this temporary settlement of the Saints he manifested unusual powers of leadership. He sent some of the brethren to neighboring settlements to labor in exchange for foodstuffs to feed the Saints. Others were placed at manufacturing furniture, churns, barrels and wash tubs that could be disposed of to the permanent settlers in the surrounding country. Others were set to repairing and manufacturing wagons for the continuance of the westward trek. He organized a dramatic com-

pany and coached plays to provide recreation for his weary and suffering people, as well as arranging for regular dances. This combination of work, recreation and the religious devotions he directed enabled the Saints at Mt. Pizgah to survive the winter much better than those at Winter Quarters.

Continued devotion to the cause of the Church led to his selection as one of the Council of the Twelve Apostles in October, 1849. The following fifty-two years found him devoting his time and efforts to building the Kingdom of God on earth. Most noteworthy among his achievements are his direction of the agricultural and manufacturing co-operatives of Brigham City, which were the most successful of all the various phases of the United Order that were fostered, commencing in 1868, the opening of Italy, Switzerland and the island of Malta for the preaching of the gospel and his revival of the observance of the law of tithing by the Latter-day Saints at the close of the nineteenth century, which placed the Church on a firm financial basis.

At the advanced age of eighty-three, he became president of the Church of Jesus Christ of Latter-day Saints. He was assisted in this calling by George Q. Cannon and Joseph F. Smith, as his first and second counselors. George Q. Cannon had been very active in the promotion of the Sunday School work of the Church. As a step toward improvement of both teach-

ing and lesson material, the general board of the Sunday Schools had been organized and President Cannon served as general superintendent of this board. Upon his death in the spring of 1901, the board was reorganized. The following extract from an editorial announcement in the *Juvenile Instructor* of May 15, 1901 indicates the esteem in which the aged president of the Church was held;

"At the regular meeting of the Board of the Deseret Sunday School Union held May 9, 1901, on motion of President Joseph F. Smith, President Lorenzo Snow was unanimously chosen as a member of the Board. On his accepting this position, President Smith moved that President Lorenzo Snow be the General Superintendent of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints. This motion received a number of seconds and was unanimously carried. The President made a pleasant little speech of acceptance, after which Elders George Reynolds and Joseph Marion Tanner were respectively sustained as first and second assistant general superintendents."

By virtue of this new calling, Lorenzo Snow became the editor of the *Juvenile Instructor* as well as the administrative officer of the Board.

President Snow's life had been devoted to furthering the cause of idealism among the Latter-day Saints. He had set an example of industry, strenuous effort, thrift

—more on page 129

"Ye Have Need That One Teach You"

A History of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

CHAPTER THREE. A SUNDAY IN DECEMBER

EMERSON once wrote that an institution is but the lengthened shadow of a man. This has not often been more nearly true than in the case of Richard Ballantyne, whose shadow, in a manner of speaking, is still lengthening.

Brother Ballantyne was born in Scotland. A religious man by nature, he made much of his contacts with the Church in his native land. In the course of those contacts he came to know something of the program of the Sunday School, and what he saw and learned, he did not forget.

A little over a year after the arrival of the Saints in the West, Richard Ballantyne and his young wife appeared in Great Salt Lake City, earnest converts to the Church. Within two years of the coming of the pioneers, in the spring of 1849, the Ballantynes began preparations to put into execution a plan they had long considered.

They had settled first at the Old Fort, in the southwestern part of



Merton Presbyterian Church near Earlston, Scotland where Richard Ballantyne worshipped. Photograph by Wallace G. Bennett.

the city. Later they moved their two wagons into the limits of what became the Fourteenth Ward, at what is now First West and Third

South Streets. There, living in one wagon and using the other for a storehouse, they built a small one-room structure to be used as a summer kitchen.

The project they had in mind called for more room. Consequently, Richard Ballantyne went to Mill Creek Canyon, southeast of town, and cut out some logs. To the lumber that was his after getting the timber cut on shares he added rocks and adobes and of these materials made another room, doing nearly all the work himself. The new room was eighteen by twenty feet on the outside, and about ten feet to the square. The summer kitchen snuggled against it from behind, a typical "lean-to." The big room had some glass in the windows. Its roof was of lumber and slabs covered with dirt.

The Ballantyne house appeared much like the other pioneer abodes, with one important difference. In the big new room there were a number of long, crude benches. Did the Ballantynes, then, have a large family?

No, they did not have a large family, but they had large conceptions. One would suppose that Richard Ballantyne, the times being precarious as they were, would have seen first to the physical comforts of his family. But he was of that rare class of men who believe that they do not live by bread alone. Surrounded by something very near to poverty, with dangers from man and beast all about, the rigors of winter upon him, this Scotsman,

with the help of his devoted wife, builded a house in which a Sunday School might meet!

THE FIRST SUNDAY SCHOOL IN THE ROCKY MOUNTAINS

A Sunday School? The Ballantynes sent out invitations to the pioneer children, asking them to come to their new house on a certain day. The day appointed was Sunday, December 9, 1849. It proved to be a cold, bitter day, with a raw wind whipping across the flats, but by eight o'clock in the morning twenty-nine children had assembled. The frost on their rude clothing soon turned to dew in the welcome warmth of the hospitable Ballantyne dwelling.

Let us look in upon them for a moment.

They are huddled together, brother holding on to sister, friend snuggled close to friend, twenty-nine boys and girls generally from nine to fourteen years of age. They are shy, eager, expectant, uncertain, according to their natures, and sit stiffly on the rough benches, reaching out cold hands toward the open fire-place in the south end of the room. The blossom of health is on their cheeks. Their bright eyes follow every move of the kindly Scotsman, their new-found friend. They have no leaflets, no manuals, no song books. Instead, on the crude benches beside them, or on their laps, are the Bible, the Book of Mormon, the Doctrine and Covenants, a worn spelling book here, there a

treasured but dog-eared reader or geography.

Richard Ballantyne stood before them and made them welcome, put them at their ease. Then he offered a prayer in which he asked the Lord to accept of the house he had built and the purpose to which it was dedicated. After that there was a scripture lesson from the New Testament. Before the session broke up in time for the children to attend the regular service at ten o'clock, the Sunday School program had been launched though perhaps none realized it then.

What matter that there were no

automobiles, no automatic heat, no pavement? There were warm friendships, and yearning, and the Word of God, and these were enough.

Later Brother Ballantyne said in relation to this unforgettable incident: "I felt that the gospel was too precious to myself to be withheld from the children. They ought to have the privilege of gospel teaching, and that was the main purpose—to teach them the gospel—because I felt it was very precious to me, and I thought it would be precious to them; and it was my duty to do that."



Richard Ballantyne's house at First West and Third South Streets, home of the first Sunday School in the Rocky Mountains.

SPREAD OF THE SUNDAY SCHOOL

In the pages of the *Jubilee History of Latter-day Saint Sunday Schools* I learn that in 1852 (three years from that first gathering) the Fourth, Tenth, and Twelfth Wards opened Sabbath Schools. One was also started in the Council House and one in American Fork. The following year, 1853, found three others, in the Salt Lake Seventh and Sixteenth Wards and in Manti. In 1856 the Fifteenth and Seventeenth Wards added their names to the swelling list as also did Tooele. The year 1857 brought the birth of two more, one each in Draper and Farmington.

And then in 1858 the movement stopped suddenly. When Johnston's Army came into the valley, most of the Saints moved. In other sections Indian threats or uprisings checked expansion. The result was that it was not until the sixties that the pioneers felt it safe and wise to resume the activities so abruptly broken off. From that time on there has been a steady increase in the expansion of this great auxiliary.

Under such trying conditions, then, the Sunday School got under way, and no one today is wise enough to estimate its influence in our individual and collective life.

Bread of Heaven

In the making of the divine Golden Bread of Heaven,
Let us winnow out from each hour the temporal chaff
Of the trivial, the ugly, the discordant.
Keep only the golden grain of the eternal,
The Good, the Beautiful, the True.
And then give freely of this enriching bread
To nourish the starving in a hungry world.
O seek ever the golden kernel
Of that grain which is eternal!

—Ruth Harwood

The Doctrine and Covenants and the Church

T. EDGAR LYON

III. ITS ORIGIN AND GROWTH

BEFORE one can properly understand the great value placed upon the Doctrine and Covenants by the Church, it is necessary to remember a few significant facts. The first of these is that the efforts of Joseph Smith were directed toward a "*restoration*" of the gospel, not merely a "*reformation*." Secondly, the people converted to this *restoration* movement came from a great many different religious denominations and needed a doctrinal guide to lead them to a unity of faith. A third factor to remember is that as this newly restored Church was to be guided by untrained leadership found within the group, there was an urgent need for a handbook to guide these lay-leaders in their activities. A fourth item to keep in mind is the fact that the restoration did not occur complete in one revelation but was a continuous, on-going process which resulted in additional and supplementary revelations that were given as the Church progressed and was in need of additional guidance.

Among the early converts who accepted the message of the Restoration and commenced to preach it were people of sincere faith and

firm religious convictions. The members of the Whitmer family were sincere Christians. Oliver Cowdery was a believing man with leanings toward Methodism. Hyrum Smith had joined the Presbyterian church in the same year that the Prophet received his First Vision. Parley P. Pratt, at the time he accepted the Restored Gospel in August, 1830, was a professional missionary for the Reformed Baptist group, more commonly called "Campbellites." Sidney Rigdon was also one of this same sect. Others were drawn from the Congregationalist, Quaker, Lutheran, Shaker, Reformed Brethren and other denominations. These people, within a short time after their conversion, were sent out as missionaries to promulgate the new religion. It is a known fact that life-long ideas and beliefs, as is the case with habits of long-standing, are usually not discarded by a sudden change of allegiance. The old forms and ideas tend to remain and survive until they are conditioned by or replaced with a new concept. These converts needed guidance to help them make these transitions.

There are instances in the history of the Church in which an ardent-

ly believing Christian of one of the sects accepted the Restored Gospel, was ordained to the priesthood and set apart for a mission within a week. These missionaries, away from the headquarters of the Church, and unable to consult the Prophet or his intimate associates, were forced to decide what part of their former beliefs were incorrect and what the true doctrines of the Restored Church were. It is true that such missionaries were already familiar with the Bible and they had lately received and read the Book of Mormon. However, neither of these volumes is sufficient for religious guidance in our modern world. The nature, powers, responsibilities and obligations of the priesthood cannot be learned from either of these scriptural volumes. Problems dealing with disciplining of members for sinful conduct, excommunication, application of the principle of repentance and many other problems remain unsolved by these scriptures. There was need for these missionaries and also for the members to learn the will of the Lord concerning true principles of religion.

As a consequence of this need, the missionaries, none of whom had the background in Church teachings that those of us born and reared within the Church have acquired, needed definite written guidance. This they found in the revelations received by their Prophet. Copies of these revelations were made in note books, blank pages of the Bible and Book of Mormon, or on loose

sheets of paper. Missionaries and presiding elders in the branches copied these from each other and added them to their collections. Others were printed in periodicals, clipped and added to the written copies of the revelations. It does not take much stretch of the imagination to know that such a system would soon lead to confusion, as errors in copying occurred and parts of one revelation became mixed with parts of another.

Shortly after the Church was one year old, a general feeling arose among the membership that there was need to have the revelations printed. This was imperative in order that there would be uniformity in preaching, teaching and quoting. Furthermore there was a demand on the part of members as well as missionaries for some form of printed material that they might study for their guidance. Accordingly plans were made at a special conference convened for that purpose on November 1, 1831 to print the revelations given to the Church. It was planned to establish a Church printing plant at Independence, Missouri. W. W. Phelps and Oliver Cowdery, both of whom had some experience in printing or editorial work, were assigned the task of securing materials and equipment for this venture. They purchased the supplies in Ohio, trans-shipped them to Missouri and commenced the publication of a monthly periodical called *The Evening and Morning Star*.

In between editions of this first

Church publication they worked on the printing of the revelations, which was to be published under the title of *Book of Commandments*. It was designed in size primarily for ease in carrying, its pages being about two and a half by four inches. Laboring through the summer and autumn of 1832 and the first half of 1833, these brethren had completed the printing of one hundred and sixty pages, containing sixty-five chapters or sections by July, 1833. Apparently it was intended to continue the printing to include the revelations that were being received at frequent intervals, until the book would be up-to-date. This, however, was impossible of achievement, as mob violence at Independence destroyed both the printing plant and the completed sheets. Some of these were saved and later bound so that a few individuals received them. About twenty copies are known to exist that were thus saved from the flames in that fateful month of July, 1833. Because of the fact that this edition had not been completed, it has been classed as an abortive attempt at publication.

The first complete and authorized edition of the revelations made its appearance at Kirtland, Ohio in August, 1835. It was introduced by a testimony of the Twelve Apostles who declared their willingness to bear record to its divine authenticity. It contained 102 sections and had a title different from the one intended for the Independence, Missouri publication. It was en-

titled the *Doctrine and Covenants of the Church of the Latter-day Saints*.

Additional revelations continued to be given and these were preserved and after the Saints had found a peaceful abiding place at Nauvoo, plans were again made to issue a new edition. That of 1835 was no longer available, all having been sold or lost, and the members of the Church were again asking for this favored and much-needed book. The Prophet Joseph, during 1843 and 1844, personally supervised the preparation of a new edition. His journal frequently records that he had spent part of the day in correcting the proof sheets of the new edition. These pages, after being corrected, were electrotyped and a short time after his martyrdom the first books were bound and available for public consumption. This edition set the pattern for many subsequent editions that appeared both in the United States and Great Britain from 1845 to 1876.

In 1876 a new edition of the *Doctrine and Covenants* was published in Salt Lake City. It was the product of careful research and investigation by Elder Orson Pratt who had been assigned this task by Brigham Young. This new edition had added to it twenty-six sections that had not been part of the book before this time. These had been gleaned from the writings, sermons and conference messages of the Prophet Joseph Smith. Among this number was section 132 concerning the eternity of the marriage cove-

nant. It replaced a statement on marriage which had appeared in earlier editions, but which was not a revelation. This former section dealing with the attitude of the Church toward marriage had been prepared by Oliver Cowdery for the 1835 edition. This was before the knowledge of the sealing powers of the priesthood had been restored by Elijah and hence treated marriage simply as an earthly contract, to be terminated at the death of one of the partners.

Another improvement made in this edition was the division of the sections into short verses. Previous editions had the subject matter printed in rather long paragraphs. These were broken into short verses to make reference to exact passages more accurate, in keeping with the style found in the Bible. Three years later, in 1879, Orson Pratt published a further improved edition of the Doctrine and Covenants at Liverpool. It contained the same 136 sections as the Salt Lake City edition of 1876, but he added to it footnotes and cross-references to make it more usable.

No changes were made in any subsequent editions of the book after this work of Orson Pratt was accomplished until 1921. In that year a new edition, with improved foot notes and references, and short introductions to each of the sections, was published. It had been prepared by a committee of the Twelve Apostles. It also contained another innovation, namely, the text material was arranged in dou-

ble columns on each page to make the lines shorter and thus more easily read.

This edition also made another change in the book. From 1835 until the publication of the 1921 edition, all copies of the Doctrine and Covenants had contained some material known as the "Lectures on Faith." These lectures had been prepared for use in the early days of the Church and were inadequate explanations of the Restored Gospel. Many doctrines that were revealed between 1834 and 1844 were obviously not contained in them, so that they were too incomplete for study and popular usage. The Church had, in the meantime, acquired more complete dissertations of the gospel, such as the Articles of Faith, and it was therefore decided to discontinue the publication of these earlier explanations. The "Lectures on Faith" have been omitted from all copies of the Doctrine and Covenants printed in 1921 and thereafter.

It is interesting to observe that this volume of latter-day scripture has been accepted by the membership of the Church through formal voting. Commencing in 1835, and continuing with each addition or revision the book has been presented to the membership of the Church for acceptance or rejection. The book itself teaches that in accordance with eternal principle of free will, all things must be done in the Church by common consent. The members, in conference assembled,

—more on page 134

Our Sunday Schools in Southern California

WILLIAM G. WOOLLEY

“**A**ND they went into the ark after Noah, two and two of all flesh . . . every beast after his kind, and all the cattle . . . every creeping thing that creepeth . . . every bird of every sort.”

The Sunday School teacher turned a crank as she told this story to a group of eight- and nine-year-olds. As the crank turned, every beast, all the cattle, every creeping thing, every bird, passed into a colorful and realistic miniature ark. Before them, Noah and Shem and Ham and Japheth and Noah's wife had entered.

This class needed no enlistment committee. The first essential to any class is a teacher who is “on her toes”—who has a willingness to devote time to preparation of each lesson so it will capture and hold the interest of her group.

This lesson was given more than twenty years ago in Los Angeles Stake, when the use of visual aids was little thought of generally, and seldom resorted to.

PREPARATION, THE HUB

When the stakes were first organized in Southern California, there was an abundance of enthusiasm. Our stake and ward people placed

the gospel high on their scale of values. We in stake supervision often traveled thirty miles to attend a Sunday School. The meeting places were generally rented halls—some even shacks without sufficient rooms or corners in which to hold the required number of classes. We proved that fine facilities are not prerequisite to fine school achievement. Preparation is the hub, and nothing else will take its place.

Twenty years ago, we, the Los Angeles Stake Board, attacked the union meeting problem with similar enthusiasm. We organized for an “in-service training” program. Each union meeting became a preparation meeting. A minimum of time was given to preliminaries, with the major portion devoted to preparation of the lessons for the next month and the principles involved in effective teaching.

At the conclusion of each union meeting, each teacher took home lesson plans for each Sunday of the coming month. These plans had been tentatively worked out by the department supervisor, subject to suggestions from the teachers, and were mimeographed for distribution to all teachers of the department. The lesson plan, after stating the

lesson objective, continued in the following order:

1. What to do to *Awaken Interest*.

2. What to do by way of *Review*.

3. Steps in *Presentation of Lesson* to bring out *Objective*.

4. List of *Visual Materials* (with instruction for making or obtaining).

5. *Application of lesson to Lives of Children* (ways to make today's lesson *click*).

6. *Preview of next Sunday's lesson, with Assignments*.

This lesson plan was worked out for us by one of our early enthusiasts for better Church teaching, Samuel W. Coombs, then a teacher, now a high-ranking salesman of life insurance.

Referring back to number 2 in the lesson plan items, *What to do by way of Review*, we early came to the conclusion that mere *factual* review was not accomplishing our purpose. We wished to know whether the lesson had done anything in strengthening faith, changing attitudes, establishing ideals, placing values, developing character. So the lesson plans suggested such questions as, "If you had been short of food, as the widow was, would you have shared? Why? What words can you think of to describe this woman? Who do you think kept meal in the woman's jar? Why did Heavenly Father do this? Do you know of any blessings that have come to people who have asked God for them?"

These Los Angeles Stake union meetings were exceptionally well

attended—often by 95 percent of regular officers and teachers, and rarely by less than 85 percent. Superintendent Noble Waite, now president of South Los Angeles Stake, brought in 100 percent of his Maywood Ward corps for sixteen consecutive months. Redondo Ward had a similar record. Why did they come? The stake board was expecting them and was ready for them. Every supervisor was prepared and knew definitely what he intended to do. Teachers and officers went away with a feeling of "getting your money's worth," and so returned with anticipation. Then, too, experience proved that it was easier to prepare together than alone.

A large percentage of our board members were professional teachers who contributed much to our combined philosophy, though I must hasten to say that the non-professional board members did an equally effective job of supervision.

Teachers were encouraged to bring their problems to union meeting, also to share their successes, visual materials, and other aids they found useful. Board members often remained late after meetings, discussing individual problems, or visited wards to help in their solving.

The *follow-up* was a specific part of our program—this visit to our schools. When a supervisor entered a classroom, the teacher who had attended union meeting felt no nervousness, for she knew exactly what to do. However, the teacher without the lesson plan was often disconcerted, in which case the

board member withdrew. The visits were aimed to lend encouragement, assist in solving problems, strengthen the bond of confidence between teacher and supervisor.

As an illustration of problem-solving, a young teacher, Sister Audrey Ball, who is at present on the staff of our Los Angeles Nursery Schools, asked the stake superintendent to help her with a little boy who repeatedly disrupted her Sunday School classroom just before the other children arrived from opening exercises. The stake superintendent, sitting on the stand, noticed the boy leaving the opening exercises, and immediately followed him. Upon the superintendent's arrival at the classroom, he found that the boy had several chairs overturned, and was proceeding to tip over the remainder. The superintendent said, "I'm sure the teacher will be proud of you for coming so quickly to the classroom and putting it in order before the other boys and girls arrive." Up came the chairs! The boy was given an assignment to get that room straightened up every Sunday, and the teacher was advised to remind him. Did he co-operate? He never failed. The superintendent complimented him at every visit, as did his teacher each Sunday. This boy became president of his elder's quorum, and librarian for his Sunday School, which now has one of the outstanding libraries of the region.

VISUAL AIDS

One of the reasons for our empha-

sis on visual aids grew out of the fact that our schools opened at 10 a.m. and closed at 12 noon. The priesthood used a portion of this time. Because many families came long distances to Sunday School, the children had to remain and be cared for in their classes until their parents could take them home. It thereby became necessary for us to develop a longer program that would be instructive and interesting to these children, and that would amplify the day's lesson.

Many visual materials were made by children. There were dramatizations, games, dramatic rhythms, browsing tables with books adapted to Sunday reading. There were scrapbooks and cut-outs and picture-coloring. Help was given at union meeting in correlating these activities with the objective of the day's lesson.

The ark mentioned at the beginning of this article was one of many teacher-pupil activities. Sister Helm of Maywood Ward outlined a wall-size United States map on oil cloth. The pioneer trail was placed on it by the children, and covered wagons were made to travel it.

Claude and Fuchsia Monson — Claude is now vice-president of Northrup Aircraft Company and an Inglewood Stake high councilman—made an opaque projection machine. It was made from a box, a bean can and a coffee can, a light bulb, and a lens from the dime store. It worked! With it they projected in color the enlarged pictures for review of the month's lessons, and

to the delight of an enthusiastic class.

Again, there was the young man, S. Dilworth Woolley, nephew of the author, who, without previous training, increased the attendance in his Church History class until twice it had to be moved into larger rooms. His success was due to the use of set-ups made from clay, soap, or plaster for each lesson. The Sacred Grove, golden plates, covered wagons, forts, camps, Indians—all brought the stories to life. He put in many hours, but he feels today that it "paid off."

Again, it is the teacher who makes the school!

LIBRARIES

With the gradual accumulation of larger quantities and varieties of visual materials, there came the need for storage rooms to preserve them, and for dispensaries from which to distribute them. From this need came our libraries. The first ward library in Southern California was in Adams Ward. Jay S. Grant, the now enterprising bishop, was superintendent of that Sunday School, and collected books and materials and organized that first library. After more than twenty years of constant use, Adams Ward library is still "going strong." Bishop Grant's enthusiasm for library work and visual aids, and his workable methods of checking and dispensing materials have spread throughout our region.

With depositories provided, incentive to accumulate increased.

Ward Sunday School faculty groups met to cut and mount pictures. Hundreds of those pictures are now in our libraries in our various wards.

OPENING EXERCISES

The general board was right again, as always (at least we found it so). They had asked that announcements be made only at the opening of Sunday School. Many of our bishops preferred another time. However, after considerable controversy, we were able to convince them that for the sake of a reverential school and finely-finished administration we should all accede to the wishes of the general board.

We desired a reverent quiet in our opening exercises. A. M. Cast was superintendent in Adams Ward when one of the general authorities visiting our stake sat beside him on the stand. The visitor quietly asked Supt. Cast a question. He got no answer at the moment, but he did get an explanation at the conclusion of opening exercises. Brother Cast said, "We can expect nothing from the group that we, as leaders, are not willing to comply with."

To stimulate quality in two- and one-half-minute talks, contests were developed under supervision of Alvin M. Evans, assistant stake superintendent. There were both ward and stake try-outs. The stake winners, one girl and one boy, became speakers in stake conference. In one contest, a now famous movie star was stake winner at the age of ten. The training in preparation and

OUR SUNDAY SCHOOLS IN SOUTHERN CALIFORNIA

presentation of these talks undoubtedly contributed to the present leadership of our Southern California stakes.

Smoothing out the wrinkles in the opening exercises of all of our ward schools became the responsibility of the stake superintendency. The goal was to have every school conducted with reverence, dignity, dispatch, administrative excellence.

ADMINISTRATION

To step up the efficiency in administration, Assistant Superintendent Andrew S. Wilkinson, a successful businessman throughout several states, formulated for the wards some standards of efficiency.

STANDARD OF EFFICIENCY

(Goals of Excellence to be Achieved)

1. Percent of attendance at prayer meeting.
2. Percent of officers and teachers at Sunday School.
3. Percent of officers and teachers at union meeting.
4. Percent of officers and teachers at local board meeting.
5. Starting of Sunday School on time.
6. Announcements at beginning, by one person.
7. Two two- and one-half-minute talks.
8. Ten-minute song practice.
9. A minimum of 45 minutes of classwork.
10. Reports sent to stake secretary on time.

TEACHER TRAINING

Because of the distances our peo-

ple have to travel, we established "in-service training" courses in the wards, not only for Sunday School teachers, but for all auxiliary teachers in the ward. We followed the outlines by Adam S. Bennion and John T. Wahlquist, which, after twenty years, are still standard works in educational philosophy and practise. Supplementing the classwork, teachers in training were given opportunities to observe classes in action with teachers who were able to demonstrate specific techniques.

Our Sunday School stake board composed this stake teacher trainer staff, and the author, along with the others, thought nothing of traveling twenty-five or thirty miles to hold a class. Why? We could see results. Our quality of teaching improved before our eyes. Our attendance increased. Upgrading of teachers is a difficult process. But again, enthusiasm and preparation proved to be the answer. As a group we felt that we received payment in generous measure, for by our own verve we were able to incite an entire stake corps to more enthusiastic effort.

GROWTH OF SUNDAY SCHOOLS

The first Southern California stake was organized in Los Angeles in 1923, and was called Los Angeles Stake. In 1927 two stakes were made under the designation of Los Angeles Stake and Hollywood Stake.

The first stake had, as adminis-

—more on page 147

My Journal

GEORGE A. SMITH

ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1846

MONDAY, April 20. The day was clear. I sent out Capt. Bigler and Brother Edwards on a trading expedition, with some more boxes, chests, trunks, &c., to trade for cattle, or flour. It was decided, by the Council, that the rations of each person shall only be a half pound of flour per day.

Council met this morning and agreeable to a previous council, the captains of all the 'fifties' were to make a report to the Council, of the quantity of provisions, number of teams, farming utensils, arms, ammunition, & c, that regulations might be entered into for farming on Grand River, 25 miles from here, and for fitting out a company for crossing the mountains, &c.

Tuesday, April 21. The day being fine, President Young and party started for Grand River.

Wednesday, April 22. Nearly all the camp have gone ahead: My father left for Grand River this morning. I remain behind. This place is cold but pleasantly situated on the Madison Creek. After dark it began to blow up from the south. It lightened and heavy peals of thunder rent the air. The lightning struck a tree near our camp. The wind blew terribly. The boys secured the tent by putting on ropes and staking her down tight. By the time we got everything secured, the storm was upon us.

Thursday, April 23. Cloudy all day. It cleared up in the evening.

One of Brother Snow's cows was bitten by a snake.

Friday, April 24. Clear and warm. The grass grows finely making plenty of food for our cattle.

Saturday, April 25. The day was warm and fair. Capt. Harvey and his men built a bridge over Madison Creek, 30 feet long. This morning Elder Parley P. Pratt left the camp and continued his journey. It was decided that I should stay until the traders came in, and wait upon Bro. Amasa Lyman as he was very unwell, but much better than he has been. The company have all left this place except myself and Brother Amasa's company, 30 persons in all.

Sunday, April 26. Cloudy this morning. It showered very heavily at about daylight. At 10 a.m. it became clear again. Brother Roundy from Nauvoo rode into camp. He left Nauvoo city last Thursday, and informed us that many of the Saints were on their way. His business was with President Young and the Twelve, relative to selling the temple. The Methodists were desirous of buying it, but had only offered two hundred thousand dollars, which was not half its worth.

Monday, April 27. Rained mostly all day.

Tuesday, April 28. It rained all last night and nearly all today. I moved my tent a few rods to a dryer spot. Mud and water in abundance.

Wednesday, April 29. It rained very hard through last night. Our bridge over Madison Creek is gone.

Friday, May 1. Cloudy. Capt. Bigler and Brother William Edwards came in from trading. Brother Edwards is very sick. They brought in nine head of cattle, seven of which were milch cows, and one yoke of oxen.

Saturday, May 2. Clear. Brother Chase and Jesse returned with three yoke of oxen, three cows and one two-year-old heifer. I am well pleased with the traders and their trading. Brother William Edwards is much worse. Capt. Jacob Bigler killed a fine bear. Elder John Taylor visited us and stopped over night.

Thursday, May 7. It is very cloudy this morning. The streams are all very high in consequence of the abundance of rain that has fallen for several days. It seems as though the weather will not settle and the roads become good, so that we can pursue our journey. It rained again at about 4 p.m.

Andrew Cahoon arrived here this afternoon from Nauvoo, and stopped all night. He was on his way to the main camp with the mail. He stated that the troops had taken Porter Rockwell, and had put him in Carthage jail and kept him there one night; they then took him to Quincy where he is now confined in jail.

Monday, May 11. The day is fair. This morning Brother Parley P. Pratt visited us to see the Commissary, who is no better. We thought he was dying last night. At 9 a.m. we were on the march. Went 7 miles and left the sick man at Broth-

er James Alfred's, his father-in-law. Here is the main body of the camp. A settlement will be made here. A large field is already fenced and a few houses up. This settlement is on Grand River, 165 miles from the city of Joseph. We crossed the river and proceeded a mile when we camped. The roads are drying and will soon be good. Parley P. Pratt and Father are on ahead, about 6 miles from the farm.

Tuesday, May 12. It rained a little through the night, but it is clear this morning. I went back to the main camp to see President Young. Brother William Edwards is very low and is not expected to live. I returned to my tent. At 2 p.m. I was on the march. Went 5 miles and camped with Father and Parley P. Pratt.

Wednesday, May 13. It rained some last night. Brother Parley P. Pratt has gone ahead. I waited for Amasa Lyman, who is behind. He rode up about noon and informed us that Brother William Edwards died last night. At 2 p.m. we were on the march. Brother Harvey left for Nauvoo with the intention of bringing his family back with him. I traveled 6 miles ahead and camped on a prairie without any wood, except a little the boys dragged behind the oxen a quarter of a mile. It began to rain and blow. The rain poured through many of our wagon covers. It continued raining nearly all night.

Thursday, May 14. It was quite cloudy this morning, but at night it became clear. President Young

and camp rode up. It is thought best to wait here today and let the roads have time to dry, and make a bridge over this creek that we are encamped on, Brother Peters bridge.

President Brigham Young, Amasa Lyman and myself got on our horses, took the esquire's glass and rode out on the prairie and looked out for a camping place, about 6 miles distant. We returned and found the bridge completed.

Friday, May 15. Clear. At 8 o'clock this morning most of the company was on the march. The boys, on looking for the cattle, found that one yoke of my oxen were missing. Jesse and Brother Chase went out to hunt them. At noon they returned with the oxen and at 1 o'clock I was on the march. I went 6 miles and encamped on a creek. Some say it is the head of Chariton River, but Brother Solomon Hancock, who had just come from Nauvoo with a company of 18 wagons, says it is the head of the Des Moines River. We built two bridges today.

Sunday, May 17. Clear. President Young, myself and some others got on our horses and rode out on the prairie. Our pioneers are with Parley P. Pratt, who left us on the 13th. We thought they went too much south so we left their track and pioneered out our own route. We returned in the evening as it looked like rain. We moved across the creek, lest it should rain and float away our bridges. We went about 2 miles and camped on a small stream running south.

Centennial Gleanings

EDITED BY CLARIBEL W. ALDOUS
AND MARGARET IPSON

TEACHING REWARD

"There is no dividend that any human being can draw from bonds or stocks, or anything in the wealth of the world, that compares with the knowledge in one's heart that he or she has been an instrument in the hands of God of shaping some life for good. And I can promise the righteous teachers of our youth that as the years come and go they will gather dividends of thanks and gratitude from the children whose lives they have been instruments in the hands of God in shaping for good."

—Pres. Heber J. Grant, *The Instructor*,
Sept., 1943.



HELP AND ENCOURAGE

"It should be the duty of parents and teachers to kindly and in a proper spirit point out to young people the faults of their characters, and to encourage them in their efforts to overcome them."

—George Q. Cannon, *Juvenile Instructor*,
April, 1887.



MASTER MATERIAL

"A teacher should be master of his material, even as a builder understands just how, when, and where to use the various materials of a house."

—Alice Merrill (Horne), *Juvenile Instructor*,
Oct., 1888.



PURPOSE

"The whole purpose of Sunday School teaching is to guide students in the search for truth and to aid them in the discovery."

—Dr. M. Lynn Bennion, *The Instructor*,
May, 1943.



OUTLINES

"I believe the outlines will be a great benefit to the Sunday Schools. They need you to clothe them. The skeleton is not perfect."

—Anthon H. Lund, *Sunday School Minutes*,
1900.

The 1949 Study Conference— Association for Childhood Education

"THE TIDAL WAVE OF CHILDREN—THE CHALLENGE, THE PROBLEMS, THE PLANS"

THIS is the theme of the Association for Childhood Education, International 1949 Study Conference, and is also a direct appeal to all people in Utah interested in the training of children from birth to twelve years of age to be in attendance at the conference, which for the first time in history is to be held in Utah. From April 18 to April 22, 1949 approximately 2,000 delegates from all states in the union and representative foreign countries will gather to study problems resulting from the increasing numbers of young children in our society, and to evolve plans for their care and future. This will provide an unusual opportunity for teachers and officers of the Sunday School to think with other persons involved with problems similar to ours and to contact in an intimate as well as large group capacity some outstanding leaders in childhood education the world over.

General sessions are planned for inspiration, challenge, and background. Special interest groups will be organized to further discussion concerning problems and plans of

working with children of given age groupings. Study classes will be organized to give insight into the techniques of teaching.

A tentative outline of the conference schedule follows:

Monday, April 18

10:00 to 12:00—General Session, "Orientation and Inventory."

2:00 to 3:30—Interest Groups, Nursery, Kindergarten, Primary, Intermediate, Teacher Education.

8:00 to 9:30—General Session, "This is the Place—Utah."

Tuesday, April 19

9:30 to 12:00—School Visiting with discussion luncheons in the schools, or

10:00 to 11:30—Choice of Workshops, Exhibits, Special Groups.

2:00 to 4:30—Community Excursions.

8:30 to 10:00—Concert, L. D. S. Tabernacle Choir.

Wednesday, April 20

9:00 to 10:30—Interest Groups, Nursery, Kindergarten, Primary, Intermediate, Teacher Education.

STUDY CONFERENCE FOR CHILDHOOD EDUCATION

2:00 to 4:00—General Session—Business.

8:30 to 10:00—General Session, "The Challenge of the Children."

Thursday, April 21

9:30 to 12:00—Study Classes.

9:30—Background Lecture.

10:30—Discussion.

1:30 to 4:00—Study Classes.

1:30—Background Lecture.

2:30—Discussion.

4:30 to 5:30—Tea, Utah State Capitol.

8:30 to 10:00—General Session, "Humanity in a Divided World."

Friday, April 22

9:30 to 12:00 — Study Classes, Discussion.

2:00 to 4:30 — General Session, "United in Work for Children."

Attendance at the various sessions of the conference is open as follows

to both Association for Childhood Education members and non-members:

Complete conference registration . . . \$7.00 per person.

Study class period registration (Thursday and Friday) . . . \$3.50 per person.

Individual class registration . . . 75c per person.

General evening sessions . . . free.

Sunday School workers wishing to attend the conference and wishing assignment to specific classes should write to Thelma Ludlow, registration chairman, 1833 Lincoln Street, Salt Lake City 5, Utah for registration forms between January 15 and March 15, 1949. Registration may also be made at Conference Headquarters Hotel Utah April 18, 1949.

LORENZO SNOW

(Continued from page 110)

and integrity. He had promoted manufacturing and agriculture as opposed to mining because he saw in the former the secure foundations for his people, their homes, the Church and society in general. Easy wealth of the world would not produce strong characters and safeguard the weak against exploitation and debauchery. Under his administration the Sunday Schools of the Church continued to develop a program of teaching both old and young the truths of the restored gospel. In his capacity as general

superintendent of the Sunday School he visited various Sunday Schools of the Church encouraging both old and young to study the gospel. He gave his whole hearted support to the Sunday School cause and wrote the song "For the Strength of the Hills We Bless Thee," which is still a popular Sunday School song.

He served as general superintendent of the Deseret Sunday School Union only five months. His death occurred at Salt Lake City on October 10, 1901.

Suggested Mother's Day Program for May 8, 1949

THE following Mother's Day program is only suggestive. It may be added to or changed as desired. It is not intended to limit the efforts of the local Sunday School officers, but it is outlined with the hope that it may prove helpful in presenting an enjoyable Mother's Day program.

PROGRAM

DEVOTIONAL PRELUDE

ANNOUNCEMENTS AND GREETING

OPENING SONG

"Love at Home," new L.D.S. Hymn Book, page 170, or *Deseret Sunday School Songs*, page 46.

INVOCATION

TWO- AND ONE-HALF- MINUTE TALKS

For suggested material see *A Story to Tell*, page 422.

VOCAL DUET

"O It Is Wonderful," new L.D.S. Hymn Book, page 80, or *Deseret Sunday School Songs*, page 254. (Congregation to join in on the chorus.)

SACRAMENTAL SERVICE

SONGS AND POEMS BY JUN- IOR SUNDAY SCHOOL CHILDREN

"Mother's Day," *Primary Song Book*, page 59.

"My Mother," *Latter-day Saint Songs for Little People*, page 26.

"My Mother," *Instructor*, April, 1933, page 191.

(For poems see *Living Our Religion*, pages 132, 133.)

TALK ON MOTHER BY A RECENTLY RETURNED MISSIONARY

Thoughts to be included: Mother! Regardless of land or clime, regardless of flag, or color, or creed—that word means the same. Love, devotion, sacrifice, sorrow in troubles of her children, and joy in their joy.

What matters if she comes from the land of the midnight sun, from the isles of the sea, or the lands of Europe or Asia? What matters whether she be English, or German, or French, or Dutch? What matters if she be of royal blood or the peasant who scrubs her hearth and walks her quiet way? At heart she is the same, born with something divine, some spark not of earth, that places beyond all else the well-being of the tot she calls her child.

SUGGESTED MOTHER'S DAY PROGRAM

Let us give a prayer of gratitude to God for the love that reaches over land and sea, the love that makes of you and me the kind of soul we ought to be.

RECOGNITION OF MOTHERS IN THE AUDIENCE FROM OTHER LANDS

Given by a member of the superintendency.

SONG

"For My Mother," words by 12-year-old Bobby Southerland, music by Malotte, published by G. Schirmer.* Sung by a boy or a boys' chorus.

PRESENTATION OF TOKENS

During this the organist should play, softly, appropriate music, such as "M-o-t-h-e-r," by Johnson-Morse, published by Leo Feist, Inc.*

SONG

"Home Sweet Home," from arrangement in new *Hymn Book*, page 372. Sung by girls' trio. (If

used as congregational song use arrangement *Hymn Book*, page 107, or *Deseret Sunday School Songs*, page 77.)

BENEDICTION

OTHER APPROPRIATE MUSIC*

"Mother Machree," by Olcott-Ball, M. Witmark & Sons, publishers.

"That Wonderful Mother of Mine," by Hager-Goodwin, M. Witmark & Sons, publishers.

"You're the Best Little Mother That God Ever Made," by Brennan-Ball, M. Witmark & Sons, publishers.

"Little Mother of Mine," by Brown-Burleigh, Witmark & Sons, publishers.

"Songs My Mother Taught Me," Dvorak, Carl Fischer, publishers.

COMMITTEE

W. Lowell Castleton, chairman
Margaret Ipson
Florence S. Allen

*Obtainable at most music stores.

"The tendency of contemporary ethics is to regain the social values lost through the prevalence of early medieval asceticism and modern individualism; but at the same time to retain keen appreciation of the value of the individuals of which society is composed. Society cannot develop morally apart from persons or in opposition to their highest good. Persons, on the other hand, cannot attain the highest moral development except through their cooperative activities as members of social institutions. In and through it all respect for personalities is a major factor in securing social justice and progress."—Milton Bennion, *Moral Teachings of the New Testament*, Revised edition, 1945, Deseret Book Company.

Sunday School Centennial Calendar

March 20, 1949—

Special Sunday School Centennial talks will be given in opening exercises of Sunday Schools throughout the Church.

April 3, 1949—

Special Sunday School Centennial program will be presented in Salt Lake Tabernacle at 7 p.m. Sunday School Jubilee Box will be opened at this time.

August 26, 1949—

Special Centennial program honoring Richard Ballantyne will take place at Ballantyne Monument, Third South and First West Streets, in Salt Lake City. A similar program, conducted by British Mission Sunday Schools, will honor Brother Ballantyne at his birthplace, Whiteridgebog, Scotland.

September 18, 1949—

Special Centennial talks will be given in opening exercises of Sunday Schools throughout the Church.

October 2, 1949—

Special Sunday School Centennial program will be held in Salt Lake Tabernacle. Articles will be placed in Sunday School Centennial Box at this time.

December 1, 1949—

Special Centennial edition of THE INSTRUCTOR will appear.

December 4, 1949—

In evening, Sunday School program will be presented in wards and branches throughout the Church.

January 1, 1950—

At about this time Sunday School Centennial box will be sealed.

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*;

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

Milton Bennion	Don B. Colton	Lorna Call Alder	W. Lowell Castleton
George R. Hill	Thomas L. Martin	Margaret Ipson	Hugh B. Brown
A. Hamer Reiser	Wendell J. Ashton	Nellie H. Kuhn	Henry Eyring
Wallace F. Bennett	Edith Ryberg	A. Parley Bates	Carl J. Christensen
Richard E. Folland	Marlon G. Merkley	William P. Miller	Hazel Fletcher Young
Adam S. Bennion	A. William Lund	Ralph B. Keeler	Hazel W. Lewis
Inez Witbeck	Archibald F. Bennett	Vernon J. LeeMaster	William E. Berrett
Lucy Gedge Sperry	Kenneth S. Bennion	Claribel W. Aldous	Lowell M. Durham
Marie Fox Felt	J. Holman Waters	Eva May Green	Florence S. Allen
Gerrit de Jong	H. Aldous Dixon	Melba Glade	Beth Hooper
Carl F. Eyring	Leland H. Monson	David L. McKay	A. Le Roy Bishop
Earl J. Glade	Alexander Schreiner	Addie L. Swapp	Wilford Moyle Burton

Advisers to the General Board: Stephen L. Richards and John A. Widtsoe

Superintendents

IN line with the printed program and other instructions that have been mailed to you, we further suggest that if agreeable to you and the ward superintendents, the assistant superintendent responsible for supervision of secretaries, enlistment workers and librarians be assigned to conduct his Sunday School in the forenoon and to attend the section meeting for these officers in the afternoon.

The superintendent and assistant superintendent especially assigned to supervision of class work will be expected to attend both forenoon and afternoon sessions of the conventions. During the forenoon they may join in the discussion of administrative problems such as the fourteen listed on the program (see *The Instructor*, Nov., 1948) and

any others they may suggest. In the afternoon we suggest that these members attend a departmental teaching section of their choice, preferably one with teachers of children and the other with teachers of adolescents or adults.

Members of stake presidencies, high councils, bishoprics, priesthood quorum officers and supervisors might well be invited to distribute themselves among the departments for teachers. The department for choristers and organists will be glad to have in attendance a member of the superintendency or any other officer named above. The stake superintendent may assist in securing a proper distribution of priesthood officers by advising them individually which department it may be best for them to attend.

ASSOCIATION FOR CHILDHOOD EDUCATION STUDY CONFERENCE

Attention is called to the unique opportunity for in-service training of Sunday School workers provided by the annual national study conference of the Association for Childhood Education which is to be held in Salt Lake City, April 18-22,

1949. Sunday School superintendents would do well to send a representative of their workers to the conference.

For a schedule of the meetings and details of registration see page 128.

THE DOCTRINE AND COVENANTS

(Continued from page 118)

have therefore been given the right to accept or reject each addition or modification. They thus pledged themselves to its doctrinal teachings and its sacred covenants.

In a sense it is improper to infer that the Doctrine and Covenants contains nothing but the revelations of God to the Church. Various items are also to be found in it, that make no pretense at being revelations. They are, however, essentially part of the doctrine or interpretations of the Church. The following brief listing indicates the varied nature of its contents:

1. Revelations—The vast majority of the sections can be placed in this category.

2. Epistles to Instruct the Membership of the Church. Sections 127 and 128 are of this type.

3. Statements of Church Policy

and Belief: Section 134 and the "Manifesto" explain the attitude of the Church toward certain situations. The "Manifesto" is not the revelation that stopped the practice of plural marriage, but rather the public declaration based on the revelation to the effect that the Church had previously ordered the suspension of the practice.

4. Extracts from Minutes of a Meeting: Sec. 102 illustrates the value of such instruction.

5. Prophecies: Sections 87 and 121 are listed in this category.

6. Important Items of Doctrinal Instruction: Sections 123, 130 and 131 illustrate this classification.

7. A Historical Account of the Martyrdom. Section 135 presents the official account of the martyrdom at Carthage Jail.

"We have learned that alcohol, as commonly used today, causes more disease, disability and death than any other cause of ill health which is wholly in the power of the individual to prevent and avoid."—Dr. Haven Emerson, Professor of Public Health Administration, Columbia University.

Librarians

THE theme of the Sunday School conventions this year is: "Making the Gospel More Effective in the Lives of Latter-day Saints Through an Improved Religious Environment."

There are a number of ways in which the Sunday School librarian can contribute toward a better Sabbath School environment. Take, for instance, framed pictures for adorning classroom walls. Are there faith-building, stimulating pictures on the walls in the classrooms of your meetinghouse? If not, why not bring up the subject in faculty meeting. Each class might make it a project of the pupils to provide a picture or two that would add inspiration to the classroom atmosphere.

You could suggest some subjects and places where they might be obtained.

Here are a few suggestions:

Sallman's "Head of Christ," perhaps the most popular present-day portrayal of the Master, available, in color, at the Deseret Book Company, 44 East South Temple, Salt Lake City, \$2.00 (about 16x20 inches and unframed), or \$1.35 for the framed size, about 8x10.

Hofmann's "Christ and the Rich Young Man," in colors, 16x12, at Perry Pictures Company, Malden, Mass., 25c (orders totaling under

\$1 not considered, however, so other pictures should be included on request).

Hofmann's "Christ at Twelve," in colors, 12x16, at Perry Pictures Company, Malden, Mass., 25c.

Da Vinci's "The Last Supper," in sepia (brown) tone, 40x19½, Perry Pictures Company, \$5.00.

"The Gleaners," in sepia (brown) tone, 26x36, Perry Pictures Company, \$5.00.

Other excellent subjects for framing are available for no cost at all. Recent covers of the Church News of *The Deseret News* have portrayed in unusual colors such subjects as the Salt Lake Temple, Church Office Building, Assembly Hall, and the First Presidency. No doubt some members of your ward or branch have back numbers of this publication that could be contributed for framing. Frames may be obtained at commercial houses for about \$2 each. However, the Boy Scouts or a Sunday School class member who is handy with carpentry tools might be happy to make the frames for your Sunday School with little or no cost.

Check with your teachers. You can help them make their lessons more effective with suitable pictures on the walls.

NOTE: Attention of librarians is called to the article on page 119.

—more on page 125

QUARTERLY REPORTS

MARCH finishes the first quarter of 1949. Just after the last Sunday of March you should send in your first Sunday School quarterly report. For the benefit of those secretaries who have lost or mislaid their sample report we are reproduc-

ing it here. We are certain that you appreciate not having to make monthly reports—show that appreciation by sending your quarterly report promptly. This year will be an experiment—we hope it works well.

QUESTIONS AND ANSWERS

Question: How should non-members be given credit for attendance at Sunday School?

Answer: Persons who are not members of the Church, but who attend Sunday School should be marked on the roll as visitors. If non-members attend with reasonable regularity they should be consulted by the superintendency, secretary or teacher to find out if they wish their names added to the regular class roll. (See "When to Add a Name to a Roll," in the *Sunday School Handbook*, Chapter XVII, page 104, June, 1948 edition.)

Question: Could there be a place on the reports for non-members?

Answer: At present there is no special place on quarterly reports for separating non-members from members—we doubt the necessity for such separation. Everyone who attends Sunday School with reasonable regularity is entitled to be classified as a member of the Sunday

School and should be enrolled as such. We could assume that non-members who attend are interested in the teachings of the Church and will become members within a reasonable time. Local secretaries may find it profitable and interesting to keep a record of non-members who attend regularly.

Question: Should the ward superintendent require that the secretaries be responsible for getting the two- and one-half-minute talks?

Answer: We believe the best way to answer this question is to refer both secretaries and superintendents to "Superintendent to Make Schedule of Assignments" page 69 of the *Sunday School Handbook* (June, 1948 edition).

The superintendent has the right to assign—and may very properly do so—this responsibility to someone else if he wishes, but he should supervise the work at all times.

A Trap for Genius: "All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius."—Upton Sinclair.

Music

HOW TO CONDUCT A SONG PRACTISE

III. Classification of Hymns—Devotional and Spirited

OUR hymns generally can be classified into two major divisions—those which breathe a nature predominantly *devotional* and those with *spirited* characteristics.

If we truly desire to obtain and maintain a spirit of worship in our services, we must take great care in the selection of hymns appropriate in nature to this atmosphere we are striving to create.

Too often we, as musicians, are guilty of choosing hymns that will have the effect only of rousing the congregation from its apparent lethargy. Sometimes it seems to us that we are justified in going to any extremes to get adequate response from those in attendance. It is evident that this should never be our motive, though on the surface it seems to produce better congregational singing.

It seems to us that a great contribution could be made in the worship service by more prevalent use of hymns of a contemplative nature, rather than those of a martial, rousing spirit. Such selections as "Lord, Accept our True Devotion," "Prayer is the Soul's Sincere Desire," "Praise God From Whom All Blessings Flow," "Let the Holy Spirit's Promptings Be Your Guide," etc.

could do much to help set the stage for the devotional service to follow.

Hymns of a spirited nature, when sung with heart-felt fervor, can also do much to bring about closer communion between congregation and Diety.

Before the rendition of either type, however, it is most important that chorister and organist reach a common understanding of which hymn type is at hand. If it is *spirited*, it will call for a certain technique; if *devotional*, a different approach is necessary.

Our *spirited* hymns should see the chorister leading with a more clearly defined and vigorous beat than our more gentle hymns of a *devotional* nature. The beat contour will be sharper and more highly accented, as well. Definiteness of rhythmic patterns are of utmost importance in the former, while in devotional hymns the beat of the chorister, itself, will take on the gentle characteristics of the more freely-flowing melodic line. "How Gentle God's Command" will require an altogether different type baton technique from that suitable to, let us say, "The Spirit of God Like a Fire is Burning."

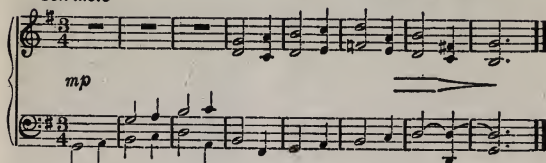
—more on page 142

Sacramental Music and Gem *for* May and June

Prelude

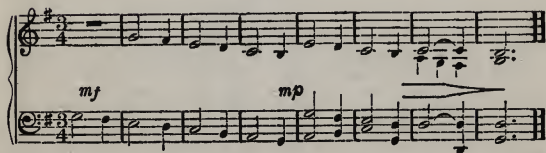
Con moto

Gerrit de Jong, Jr.



Again we meet around the board
Of Jesus our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Postlude



Ward Faculty — Teacher Improvement

THEME FOR MAY: WHAT SHALL WE TEACH?

“RELIGIOUS education” is the name given to scholarly efforts in the field of religious experience. Sunday School teachers earnestly seek understanding and insight into the dynamic and changing character of such experiences. They know that effective teaching is the result of a highly complicated mixture of factors or forces. They see how character is formed when human beings are allowed to think, to decide, and to act:

Sunday School teachers have the responsibility of preparing their students to make history. They recognize that the lives of men and nations are affected by physical and geographic conditions, and that past and contemporary events cast shadows on the present and upon the future. But they are prepared to reveal the vital reservoirs of spiritual strength to be drawn upon by those students who are able to penetrate beyond the surface pattern of history. Beyond the surface the student sees the lives of men and nations as players on a stage; their actions are determined by will and reason; they enlist hidden powers to their aid, and bring awesome forces under their control so that the individual and civilization may survive and

work, reason and believe, develop standards of individual and social excellence. From such a revelation may come the resolution and the unselfish consecration of energies needed to abolish the present perils of lawlessness and anarchy and re-establish the public welfare on a secure basis.

Sunday School teachers have touched the hem of the Master's garment, and strength has flowed into them. They aspire to impart knowledge into young minds, and they have visions of students who develop mature and well-rounded personalities. The teacher aspires to transmit his heritage of spiritual values and lofty aspirations unto his students. The teacher does not mistake historical knowledge about religion as the equivalent of a true spiritual experience. Under the influence of the Master's example, the teacher clearly sees the Sunday School program in the form of a triangle, in which one angle symbolizes the personal interests and talents of the student; the second angle represents the knowledge and skills needed for social approval; and the third angle represents the values, aims and ideals—the spiritual elements of life. When one

changes or cuts off one of the angles the whole figure becomes distorted.

Christ said, "I and my Father are one." The Sunday School teacher, too, possesses the conviction of a unity with the Master which combines a deep sense of reverence and a healthy, intellectual curiosity; this sense of certainty is a source of unspeakable enrichment and at the same time of deepest humility. He knows that love is greater than hatred, and lives accordingly; he suffers with those who are poor, sick and persecuted; he has discovered that salvation comes through suffering. From such depth of understanding comes the resolution to achieve spiritual strength needed in meeting the problems of religious teachings.

Let us list briefly the teacher's tasks once more.

1. To substitute *social will* for the prevalent attitude of indifference.

Comment: The author of the Twenty-fifth Psalm said: "The secret of the Lord is with them that fear him." (Psalm 25:14.) The "fear of the Lord" here means, not dread nor terror of God, but reverence, worship, and purposeful loyalty to Him; so the expression came to mean simply religion. Someone has compared the mystery of religious experience to the appreciation of a cathedral window. As long as one looks at it from the outside, he sees only dull glass; its figures are dim to discern and the glory of its colors are hidden. But

if one views it from the inside, then its glory and meaning shine out before him. Those who are not initiated into the secrets of the gospel cannot know the consolations of faith, understand the sweetness of communion, nor experience the eagerness for service which comes to those who possess the desire to be always pleasing unto God through loving service in His name. The desire of Alfred the Great deserves consideration: "Whilst I live I wish to live nobly, and after life to leave a memory of good works."

2. To promote conditions leading to joy and happiness, replacing ignorance and prejudice.

Comment: Almost everybody prays in emergencies and gives thanks for unexpected deliverances. Sensitive souls are thankful when faults are graciously overlooked, and when mistakes or sins are forgiven. The faithfulness of God was appreciated in olden times. He is trustworthy, consistent; He keeps covenants with man. He cannot vary his laws without bringing hopeless physical, moral and intellectual confusion. We can be thankful that when we fail to understand or obey his laws, or are unable to adjust our ways to his, He remains faithful. For "every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow of turning." (James 1:17.) In Paul's farewell words to Timothy there is unmistakable joy and confidence. "I have fought the good fight . . . I have

kept the faith . . ." (II Timothy 4:6-8) Useful work, expanded interests, the delights of shared experiences, inward spiritual resources, worthy purposes—these are the substance of a joyful and abundant life. The Master promised joy and unconquerable gladness to his servants. (John 10: 9, 10.)

3. To encourage insights and experiences leading to self-mastery, to counteract the superficiality and destructiveness accompanying our scientific and technological progress.

Comment: A trustworthy order of nature enables men to predict and control natural forces. The sciences, both theoretical and applied, depend upon it. In an orderly world of scientific law there is need for morally responsible conduct. The laws of God require the exercise of individuality, personal initiative, and moral freedom. Our scientific progress places demands upon man, hitherto unknown. The

central interest today, if man is to survive, is the winning all human life to the principle of love and brotherhood. Wars and fighting, says James, come from covetousness. (James 4:1-3.) The evils of our day were clearly outlined in ancient times, and the answers to our problems are as clearly defined. (James 2:1-9; Matt. 5:13-16.) Man is naturally kind, neighborly, and peace-loving, but being human, man cannot escape temptation. The petition in the Lord's Prayer clearly means, "Keep us from being so tempted that we yield to evil."

The Sunday School teacher is called upon to put faith and consecrated energies into the task of teaching. From such efforts we may hope to create an environment in which spiritual life may flourish, anticipating the benediction of a happy ending.—*Marion G. Merkley*

MUSIC

(Continued from page 138)

Let us (1) come to distinguish between the two general classifications of hymns, and (2) learn to conduct and accompany each type appropriately.

Special attention to the role of the organist in these important matters will be given in future articles on this page.—*Lowell M. Durham*

LIBRARIANS

(Continued from page 135)

about Sunday Schools in Southern California by William G. Woolley. It contains several paragraphs about

library work there and presents ideas that may be helpful to other stake and ward librarians.

References for May Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.
Era—The Improvement Era.
Instructor—The Instructor.
R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

What It Means To Be a Latter-day Saint

Chapter 16. Clean—and We Are Respected Everywhere

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Chapter 17. Cheerful—and All Is Well

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David O. McKay, "Sunday School Joys Ahead," *Instructor*, Vol. 80, Dec., 1945, pp. 560-568. Cheerfulness extolled.

Chapter 18. Obedient—and We Find It Easy to Learn

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Editorial, "Blessings of Obedience," *Church News*, Sept. 13, 1947, p. 1. Obedience brings blessings.

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The Life of Christ

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Good Tidings to All People

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Chapter 17. Care of the Sick

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OUR SUNDAY SCHOOLS IN SOUTHERN CALIFORNIA

(Continued from page 123)

trator of its stake Sunday Schools, Supt. Alex Nibley. Upon division, Dr. Ira L. Hurst became superintendent for Hollywood Stake, and William G. Woolley for Los Angeles Stake.

We now have six stakes in Los Angeles County and two outside of our county, San Bernardino and San Diego Stakes.

Southern California Latter-day Saint membership has increased many times throughout the years covered here, and it is still growing.

We have more than sixty wards, some among the large wards of the Church. Many new and improved aids to teaching are now available. We should achieve even better things in the future. However, as in the case of all pioneers, "Where necessity is, there is the will to do." In our early organization, it seemed, *all* had the will to do. Working together we did place Southern California Sunday Schools among the best in the Church—a place we are sure they will continue to hold.

"Then in the audience of all the people he said unto his disciples,

"Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

"Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation." (Luke 20:45-47.)

Junior Sunday School

LEARNING GOSPEL ORDINANCES THROUGH PARTICIPATION

OUR Junior Sunday School was organized mainly to teach the gospel to young children, in a way that would be meaningful to them. To do this we must do much more than tell some Bible stories and talk with children about Jesus. We must teach also, how to live as Jesus did. To be honest, to share, to co-operate, to be friendly, to be helpful and unselfish. We must teach the gospel ordinances so that children will be familiar with the rituals of our Church. We must teach children early in life to form the habit of prayer, of paying tithes and fast offerings, of partaking of the sacrament, of regular attendance at church, so that these things will become an accepted and unquestioned part of their lives.

Active Participation

Through active participation in the ordinances of the gospel the young child will begin to know God, to fully appreciate the love and care of his parents, to enjoy sharing his blessings with others less fortunate than he, and to feel the joy of knowing that he is doing right. Little children love to please others and like to be helpful, so the gospel ordinances will have meaning to them if we:

1. Teach them the power of prayer:
 - a. Through praying alone for guidance and help in personal problems.
 - b. Through praying with the family for unity and peace in the home.
 - c. Through blessing the food at mealtime, to thank our Heavenly Father for the food and to ask Him to bless it to our use.
 - d. Through praying for the sick, which will surely build faith and understanding in the ordinance of administration.
 - e. Through praying with a Sunday School group, to help build the knowledge that other people pray too, and that our Heavenly Father wants His people to pray together.
2. Partaking of the sacrament:
 - a. A child can lead the group in a short sacrament gem.
 - b. A child can sing a sacrament song.
 - c. A child can learn to take the sacrament with his right hand and to help those younger than he is to do the same.
 - d. A child can be taught the duties and privileges of the deacons, teachers, and priests, and if a boy, to look forward to the time when he can administer the sacrament.

JUNIOR SUNDAY SCHOOL

e. A child can feel the beauty of coming in contact with the spirit of our Heavenly Father through this ordinance.

f. A child can be taught that when he takes the sacrament, he pledges himself to live a good life, through obeying the commandments of our Heavenly Father.

3. Paying of tithes:

a. A little child can learn that one penny out of every dime he earns belongs to our Heavenly Father to be used in helping the needy, for caring for our Church buildings and to help us to be merciful and unselfish.

b. A child can know the joy of bringing home a tithing receipt to be placed securely with other family records.

c. A child can grow from the word of praise received from the bishop for sharing his little bit with others.

d. The habit of paying tithing, established early in life, can become such a part of a child's living that no undue hardship will be felt when the sum paid becomes larger as the child grows older.

4. Word of Wisdom:

a. A child can be taught that this principle when obeyed is for his own good. That his body and mind will both be stronger and more alert.

Passive Participation

There are some ordinances in which the child can only passively participate. However, these too are

important and when taught will help the young Church members have faith in our Heavenly Father and in those around him.

1. Baptism:

a. A little child can be taught that this ordinance is necessary to make us members of God's great Church.

b. A little child can be taught how we baptize people into the Church.

c. A little child can be taught that Jesus was baptized in this same way.

d. A little child can be taught to take an active interest in living the ordinances of the gospel, so that he too will be worthy of baptism, when he reaches the age of eight years.

2. Blessing of babies:

a. Through watching this ordinance performed, a child can learn how very important babies are to us and to our Heavenly Father.

b. A child learns to understand another ritual of the Church as he is led to appreciate the promise and blessing embodied in the christening ceremony.

c. He can learn that he too was blessed in this manner when he was a baby.

d. He can begin to recognize the functioning of the priesthood.

3. Bearing testimonies:

a. The little child may not understand all that is said in a testimony meeting, but he surely can feel the sincerity of the speakers and partake of the beautiful spirit.

b. A child can learn that our Heavenly Father wants us to strengthen each other through such oral expressions.

c. A child can learn to appreciate that our Heavenly Father loves people from all over the world; for in most every ward there are good persons from other countries who have come here for the gospel. These people recall God's blessing to them and the people of their land.

These are not all of the things that as Junior School teachers we are charged with teaching the children, but they are some of the most important—some that, if properly taught, will surely influence the youngest members of the Church for good. The joy that comes from knowing that our Heavenly Father has special blessings for those who obey these gospel ordinances is unlimited.

If we keep in mind that the children we are teaching today will be the citizens of the Church, the city, the state, the nation and the world tomorrow we will truly prepare ourselves to teach them in a meaningful way. Our Heavenly Father will then surely bless us to the extent that we will be happily successful in our work.

—Claribel W. Aldous

Next month's discussion will deal with "A Growing Awareness of God."

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 139.)

Just a tiny piece of bread
While I eat I bow my head.
Now a sip of water clear
To show I love my Savior dear.

SUPPLEMENTARY MATERIAL

The following supplementary material can be used in any department of the Junior Sunday School.

The depth of feeling and beauty in poetry finds a responding chord in the young child's spiritual nature

Tick Tock

The big tall clock in the hall,
The grandfather clock of all,
Goes tick-tock, tick-tock, tick-tock.

And Mother's little clock on the shelf
Goes dancing like a merry little elf:
Tick-tock, tick-tock, tick-tock.

But the one I like more than all the rest
Is my father's watch; it's very much the best.
Tick-tock, tick-tock, tick-tock.

I Wish I Had a Pony

I wish I had a pony
That could run and kick his feet.
I would ride him every morning
Up and down our street.

Ting-a-ling
Spring is here.
Ting-a-ling
Robins are near.

JUNIOR SUNDAY SCHOOL

Signs of Springtime

There are willow pussies
Clad in furry hoods,
And a robin singing
In the maple woods.

There's a springing crocus,
And a budding larch;
Who'd ever think the springtime
Came along in March!

Rain

Rain is a rascal
Who slips down the lanes.
He races with sunshine,
And taps windowpanes.
He dances in puddles
And trips in the street,
And when it gets cold
He turns into sleet.

Evening Song

I hear no voice, I feel no touch,
I see no glory bright.
And yet I know that God is near
In darkness as in light.

He watches ever by my side,
And hears my whispered prayer;
The Father for His little child
Both day and night doth care.

Sandman

Sandman, Sandman, come to me.
In my eyes put sand.
Touch my hand and hold me tight
And say to me, "good night."

The Flag

The red, white and blue;
The brave and the true;
The flag is still waving
For me and for you.

Rest exercises created and contributed by a Junior Sunday School worker

Balls

Balls are fun to play with, you can
bounce them out of doors,
But if it's raining—and you're inside—you roll them on the floors.

(Indicate ball making circle with thumb and finger tips, then pretend to bounce ball on the floor. Raise hands above head and indicate falling raindrops, stoop and pretend to roll ball on the floor.)

Eyes and Ears

I hear the horses' hoofs go clop, clop, clop,
The little bird out in the yard goes hop, hop, hop.
(Put down right foot and left foot to indicate walking horse. Jump up and down three times for hopping bird.)

The rooster standing on the fence says "cock-a-doodle-do."
I'm glad my eyes can see these things and ears can hear them too.
(Flap arms from shoulder level to indicate rooster; point to eyes, then ears for last phrase.)

HUMOR, WIT, AND WISDOM

Jimmy seemed a bit backward in school, and his mother decided to have a psychiatrist look him over. The doctor started with a few questions.

"How many ears has a dog, Jimmy?"

"Two," replied the boy.

"How many legs?"

"Four."

"And how many eyes has a dog?" asked the doctor.

"Golly, Doc," said Jimmy finally, "haven't you ever seen a dog?"

Mrs. Brown accused the doctor of overcharging her.

"Don't forget that I made eleven visits to your son while he had the measles."

"And don't you forget that he infected the whole school," countered Mrs. Brown.

This was heard during our January snows—

"So you are a hundred years old?" said the visitor to the oldest inhabitant. "To what do you attribute your long life?"

"The weather," replied the old man. "It's enough to put years on anyone."

"Some people are funny," mused the man at the club. "I know a man who hadn't kissed his wife for ten years. Then he goes and hits a fellow who did."

THE WISDOM OF ISRAEL*

The Saintly Path of Moses Luzzatto
(1707-1747)

Although saintliness is latent in the character of every normal person, yet without cultivation it is sure to remain dormant. Bear in mind that such qualities of character as saintliness, fear and love of God, and purity of heart are not so innate as to enable men to dispense with the effort needed to develop them.

The quality of cleanness consists in being free from evil traits as well as from sin. That applies not only to sin which is flagrant, but also to such as certain sins, we should find that it is because the human heart is plagued, as it were, with lust, of which it is with difficulty cleansed. Therefore we are inclined to be indulgent.

The sum of the matter is that is that in the saint's heart compassion and benevolence must be firmly rooted. His striving must be always to increase the happiness of the world's creatures, and never to cause them any pain.

The man who possesses great knowledge, instead of yielding to pride and self-esteem, should impart that knowledge to those who are in need of it.

*An anthology by Lewis Brown, Random House, New York. Used by permission.

Church, to mystic India. He was later to fill another mission there, besides a mission to Britain.

In the mountains of Zion, William Willes became known for his teaching, his singing, his song-writing and his Sunday School missions. In 1882 he completed a seven-year Sunday School mission, "in company with George Goddard and Samuel L. Evans." Shortly thereafter he was again on the Sunday School trail with Elder Goddard—preaching, singing, quizzing, organizing.

On one of their journeys, they miraculously escaped death when thrown from a wagon onto a bed of rocks. William Willes later called the place, between Price and Huntington, Utah, "Horrible Hill."

William Willes died in 1890. But the good he did among the Sunday Schools of the Church still echoes. It always will, so long as members sing "Thanks for the Sabbath School," whose well-known words are his.

—WENDELL J. ASHTON

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SUNDAY SCHOOL "TWINs"

WILLIAM WILLES was one of the famous Sunday School "twins" of the 1870's and 1880's.

The other member of the Sabbath School missionary team was George Goddard.* Their one-horse buggy, their stories and their songs, and their long beards were familiar to Sunday School children from one end of the Territory of Utah to the other.

In the words of George D. Pyper: "It was a gala-day when these two men visited a Sunday School. They . . . sang 'Who's on the Lord's Side, Who?', 'The Mormon Boy,' and 'Take Away the Whisky, the Coffee and the Tea, Cold Water Is the Drink for Me.' . . . These two men, I venture to say, by their songs and stories, had a greater influence in indoctrinating the boys and girls in the Word of Wisdom than any other medium."



WILLIAM WILLES

William Willes was born July 5, 1814, in Woolwich, suburb of London, England. His father was a plumber, painter and glazier. William entered school at three. In youth he attended normal school and spent much of his remaining life in teaching.

It was not planned that way, however. When William left school at 14 years of age, it was designed for him to become a seaman, on a whaler. These plans were altered through the death of a brother. (William's father had died when the boy was but twelve. His mother passed on when William was sixteen.) After a few years "carrying on a branch of my father's business," William Willes went to normal school. At 22, he was placed in charge of a boys' school in Cardiff, Wales. He continued as a teacher in different parts of Britain, until he was baptized into the Church in 1848, in the Thames at night. His dismissal as master of Woolwich British and Foreign School followed. Three attempts to open other schools failed. People would not patronize them.

Shortly thereafter, Brother Willes left on his first mission for the

*A sketch of his life will appear in *The Instructor* for September, 1949.

—more on other side